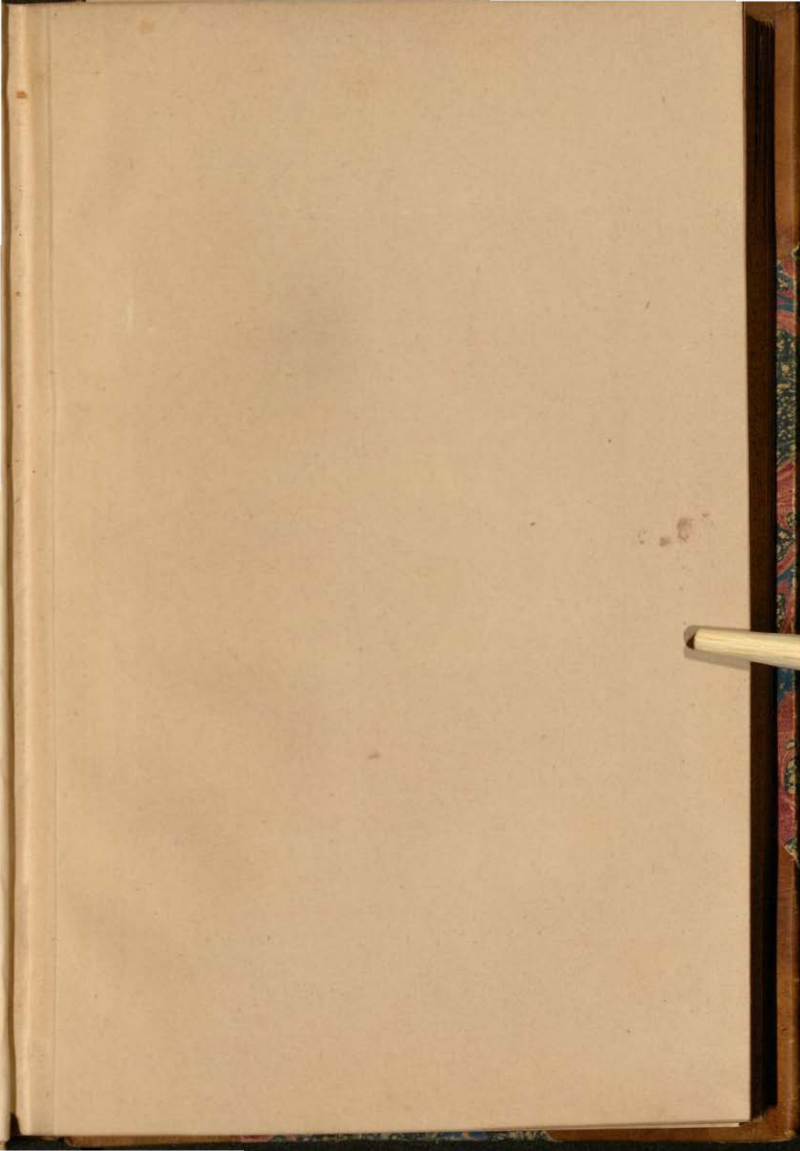


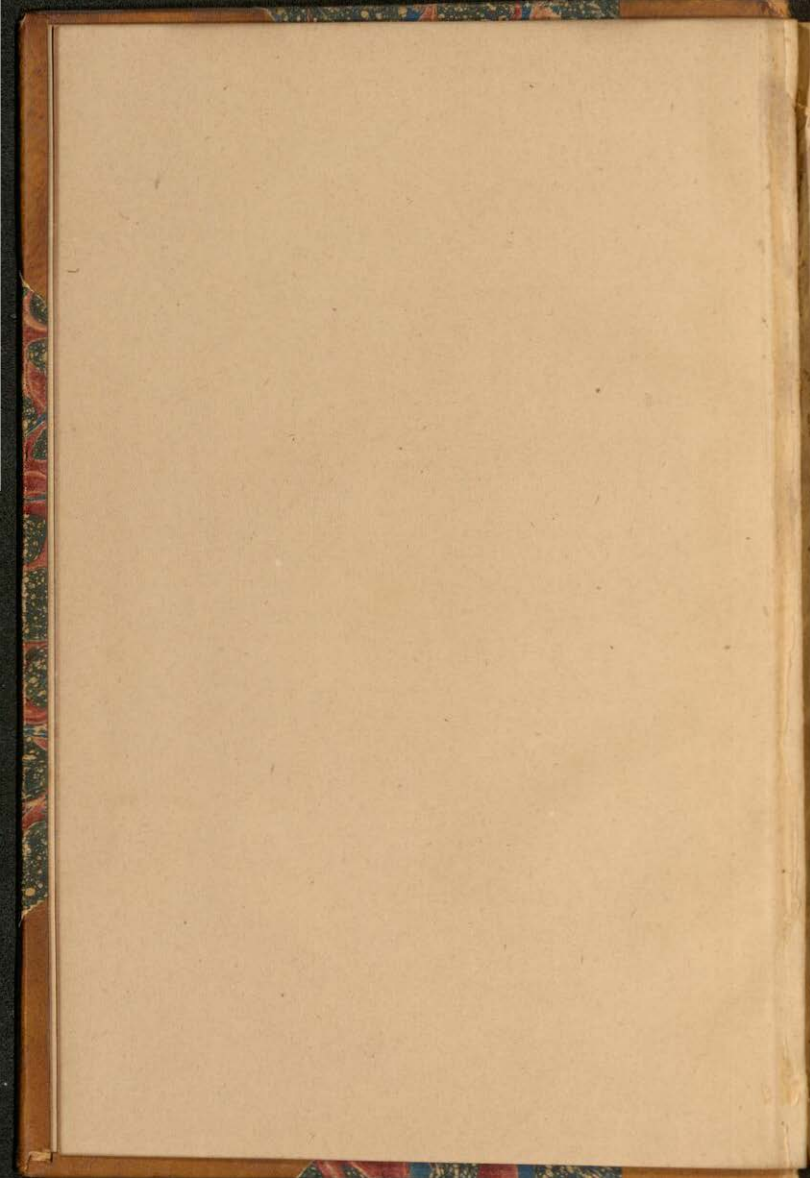
133
By Anthony Cocchius

YALE
MEDICAL LIBRARY



HISTORICAL
LIBRARY
The Harvey Cushing Fund





T H E
G R A N D Q U E S T I O N,
I S
M A R R I A G E
F I T F O R
L I T E R A R Y M E N ?

Nubere ; vel non ? in titulo hoc res tota recumbit.

"To wed, or not to wed: that is our text,

By P. H. M. D

L O N D O N,

Printed for the TRANSLATOR,
And sold by S. BLADON in Paternoster-Row.
MDCCLXIX.

THE

NEW YORK

18

NEW YORK

NEW YORK

NEW YORK

NEW YORK

NEW YORK

NEW YORK

NEW YORK

NEW YORK

NEW YORK

NEW YORK

NEW YORK

NEW YORK

NEW YORK

NEW YORK

NEW YORK

NEW YORK

ADVERTISEMENT.

THE reputation of Signor Cocchi (a celebrated professor of the medical art at Florence) being the most elegant of all the late Italian prose writers, induced the Editor of this extraordinary performance in an English dress, to make a peculiar study of all his writings; and more especially of that most instructive as well as entertaining master-piece for useful knowledge, agreeable narrative, and beautiful expression, GLI BAGNI DE PISA, *the Baths of Pisa*, of which a translation by the same hand is now in the press.

THE true and apposite answer to all enquiry about what could have induced this ingenious author to undertake such a subject for his admirable pen, is;--“Alas! the poor gentle-

man was twice married ; and by each communicative spouse, is said to have been most magnificently cornuted !”

HAD he not then reason to complain of the inconveniencies of marriage to a literary man ? Was not this treatise calculated by him as a generous admonition to all his scientific associates, and tantamount to an--*experto crede Roberto* ?--Is it not a cautionary beacon held out to the adepts in Learning through all the nations where her informing rays have penetrated, that they may bethink themselves seriously before they resolve on quitting the calm, serene, and placid shore of celibacy, to adventure on the rough, inconstant, and tempestuous ocean of matrimony ?

INTRODUCTION.

HUMAN life is no more than a confused and irregular succession of pleasure and pain, with intervening respites of insensibility and forgetfulness, called sleep.

For these reasons, that mortal's life which is passed in a round of diversified pleasures,

vi INTRODUCTION.

fures, knowing but few rubs, and slight pains, is called a happy one; while, on the contrary, wretched and unhappy is that person's life esteemed, whose days are devoted to sorrow, and whose habitual sufferings scarce know any cheering interval of pleasure, or relaxation from pain.

WE may, however, assert the impossibility of any body's enjoying a pure and uninterrupted

INTRODUCTION. vii

interrupted continuation of delight in this world; because by the very charter of our being, we are necessarily urged on to action, in order to avoid irksome, disagreeable, and painful sensations; for that is the stimulus which goads us on, and without whose inspiriting energy, our existence would gradually languish into a state of inertness, and be soon reduced to that absolute quiet throughout every part of an

viii INTRODUCTION.

animated being which is called death.

EVERY one is desirous of leading such a happy life: but in confirmation of what the ancient poet, Hesiod hath observed,

“The gods have hid the secret from mankind ;”

or rather, (to express ourselves in an humbler than the poetic stile) on account of the almost infinite dependencies of human affairs, one upon

INTRODUCTION. ix

upon the other, and of which we discern but a few that are the nearest to us, and those too but through the uncertain mirror of fallacious conjecture. It happens very often that when our soul luxuriates in the enjoyment of any pleasure, we find ourselves in consequence environed by many alarming and unforeseen anxieties.

THIS observation had induced the reflecting and literary

x INTRODUCTION.

rary part of mankind to conclude, that the most useful method to be pursued is, that each individual should examine unfeignedly the good and the evil that seem to be more immediately annexed to every condition of life: and doubtless the most fortunate of men were he to be esteemed, who should be blest with such a happy sagacity of mind as to foresee the remotest consequences. Good and evil mean no more than an aggregate

INTRODUCTION. xi

gregate of pleasure and of pain united; nor can it be otherwise, from the very nature of things: but still with this difference, that when the pleasures are more numerous and lasting, that is called good; but on the contrary, when pains mostly abound, that is called evil.

WHEREFORE, to form a proper judgment of the various conditions throughout

xii INTRODUCTION.

society, it is necessary, as far as is practicable, to take a comprehensive survey of all the events necessarily connected with, and dependent thereon, without troubling ourselves whether such a series had its beginning in pleasure or in pain; since whatever the result is, that only should be the object of our attention.

WE may now readily account for the error, or rather the shameful process of those who

1763
INTRODUCTION. xiii

who have accustomed themselves to consider only the origin of things ; but never to sagaciously follow the various consequences that indispensably emanate from them ; and by this means often find themselves (too late repentant, and in vain) entangled in perplexities, from which they cannot extricate themselves, but whereinto they had boldly plunged, and of their own accord.

WHO

xiv INTRODUCTION.

WHOEVER then would seriously examine whether to take unto one's self a wife, be good, or the reverse, should place before his eyes in a proper point of view, all the pleasures, and all the pains, that are unavoidably attendant on the conjugal state: then by forming a just estimation of each, and by compensating the one with the other, he must make a clear estimate or inference if therefrom results a greater quantity

INTRODUCTION. xv

tity of pleasure or of pain ;
or, what is tantamount there-
to, of good, or evil.



INTRODUCTION

ity of pleasure or of pain:

or, whilst the mind is there

in, of good, or evil.

It is not, as some have

thought, that the mind is

in the body, as a soul

in a house, or as a

ghost in a machine.

It is not, as some have

thought, that the mind is

in the body, as a soul

in a house, or as a

ghost in a machine.

It is not, as some have

thought, that the mind is

in the body, as a soul

in a house, or as a

ghost in a machine.

It is not, as some have

thought, that the mind is

in the body, as a soul

IS MARRIAGE
FIT FOR
LITERARY MEN?

SECTION I.

ON LOVE.

THE pleasure administered by the completion of this passion, is the principle which every man who marries hath in view; because it is so ordained, that, consequently to the structure and constitution of all animal bodies, when they have
B arrived

arrived at a certain age and degree of strength, there are some particular humours separated from the blood, which, by either returning into the circulation, or by becoming stagnated in their containing vessels, irritate the nervous system, and so violently stimulate, as to the almost exciting of convulsions ; for which purpose there are organs in both sexes admirably adapted, and through whose instigation, an ardent desire arises of giving a mutual ease to each other ; wherefore, by the mediating aptness of the structure in these parts, generation is effected, and the propagation of the species is carried on.

BUT the pleasure of love seems to be more intense in the human species than in any other race of animal beings,

ings, through means perhaps of the faculty which man enjoys above them, of forming to himself abstracted ideas, and of combining many together, that make him appear to be endowed with many internal senses, which animals have not, and that are so many sources of pleasure.

WHEREFORE, the natural and impetuous desire that impels to the enjoyment of this pleasure, might hurry a man to make use of the first agreeable woman he should meet, as brutes do, uncontrouled. But were he to act in the same free and unrestrained manner, it would be productive of consequences that must prove very troublesome to civilized society, not only concerning the education of children, but also the maintenance of the female

B 2

parents.

parents. These inconveniencies must occur to every reflecting person.

HENCE arose the motive why the legislative institutors of the different forms of government under which mankind live, obliged individuals to renounce their natural liberty and universal desire of undistinguished enjoyment, by limiting it in some places more, in others less, in order that the free agency of particulars, and their possessing quietly might become more secure, by debarring men from the licentiousness of indiscriminating passion. This injunction was farther enforced by the sacred authority of laws, that in many circumstances absolutely prohibits it; and such prohibitions, when neglected, made light of, or scorned, provoked

provoked a chastisement from the magistrates, as well as a severe reprehension from all the moral and respectable members of society. The dread of such a stigma became a new restraint, and a coercive curb, however disagreeable, from a too loosely indulging in the pleasure of love, that acquired to the so transgressing an evil fame; than which nothing ought to be more abhorred by an ingenuous mind. The auxiliary fear which religion inspires, lent a finishing hand, by presenting to the view of all persons libidinally inclined, the wrath of an omnipotent Legislator, and the punishment which he had allotted for such crimes, after the decease of the sinner.

BESIDES the many moral evils which a profligate course of libertinism with the sex draws after it, there is one of a modern date, more alarming than all; the horrible disease, which has degraded the once harmless and gallant epithet *venereal*, to so foul and execrable a meaning as that which it now conveys.—Where so foul a pestilence had its origin, or exactly when and by whom introduced among suffering mortals in Europe, is not quite undeniably proved; or how, by means of an immediate contact of the organs of love in both sexes, it is communicated through society, disseminating itself so universally through the whole body of some wretches, as to subtilly pervade and infect the very marrow in their bones, causing intolerable pains,

pains, with corroding sores, oozing ulcers, not healable, and but too often fore-runners to a slowly advancing death in the midst of anguish, torture, and misery.

IN order that all such inconveniencies might be avoided, for the sake of individuals, and the communities they belonged to, *connubial laws* were made, whereby the liberty of promiscuous venery was rescinded, and cohabitation but with the one chosen female, permitted; of whom the male's particular and exclusive possession was ratified by legal authority; whence moreover this good accrued, that by confining himself to, and solacing in the chaste delights of love, he was not only freed from the dreadful apprehension of a conta-

gious malady, but had the additional satisfaction of being approved of by his fellow-subjects, and his conscience made easy by the religious ceremony which had sanctified his choice.

FROM all the above reasons it is evident, that the pleasure of *love*, so much and so earnestly sought after by mortals, without any dashing tincture of fear, but with an undisturbed and placid quiet, as well as with the approbation of all sensible people, cannot be agreeably enjoyed any where but in the married state. The advantage then of such a security, and quiet, joined to popular approbation, must at all times have had a due influence on the operations of mankind in general. Since, in a like manner,

manner, the most obstinately pursued fatigues, the labours most incessantly continued, which so many of the human race undergo, in order to acquire riches or glory, are ultimately nothing more than the proposed means of attaining what they had imagined to be the only desirable state of ease and happiness.

It is observable, that in many persons the desire of love is very weak; which happens either on account of their natural temperament, or of the acquired habit of indifference brought on by a too studious application of the mind. Through a constitutional necessity, annexed to, and dependant on the mechanism of the human structure, the periodic stimulating of amorous concupiscence, ever accompanied

panied with a remarkable uneasiness, is more frequently felt at its first onsets in the days of adolescence; but from the one and twentieth year incites less, and so on by imperceptible degrees, until about the forty-second year of life, when its periodic returns are in general about every thirtieth day, if some uncommonly exciting object, or extraordinary touching, have not awakened the sleeping power to exert itself often-er. *

If the pleasure of drinking be enjoyed but in proportion to the more or less raging of one's thirst, it is obvious to conclude, from a parity of

* This doctrine regards the meridian of Italy, but will not (it is hoped) find many vouchers among British males.

reason-

reasoning, the wish of love's pleasure will become weaker in such circumstances as above hinted, than if it had been oftener put in practice, than at the protracting revolution of thirty days or thereabouts, especially where there is not only an opportunity of so doing, but where moreover the wife appears to be desirous of a kind concurrence, is partaker of the same bed, and expects to find in her husband a reasonable and complacent, not a slow and niggardly friend.

Not only the infrequency of desiring the pleasure of love, but also the seldom repeating of the act, diminish its delightfulness; and yet a too habitual custom weakens the operation of any object upon our senses.

We see the like effect happen every day to our faculty of smelling; tho' the cause of such a phenomenon be concealed from us. In regard to feeling, we may observe how the tender skin of young girls and boys delicately reared, becomes gradually insensible to, and unaffected by, the roughness of their garments.

In a like manner, by the continued contact of a body with the *pleasure-yielding principle*, whether by the mediation of a smooth surface, of a moderate degree of heat, of hardness, or of emaning effluvia, or by the means of any other cause to us unknown, the sensation of the nervous papillæ in our skin soon becomes blunted; and if the obtunding body's
pressure

pressure, or situation, be not taken away or altered, an entire extinction will be its lot.

AND we hence can assign a cause why the same female form, however blooming, makes not the same impressions on the sense of feeling, if brought into a close application with the skin of a male, but rarely, and for a short time, as if the juxta position had been more frequently, and for a more continued duration. No wonder then, if, after the first rapturous career, in the honey-moon of wedlock, that *four* of the *five essential* parts in the pleasure of *love* be *lost*: the ultimate and only remaining is the mere material transfusion of a certain animating fluid through its excretory canals.

IT

It is not amiss to observe here, that inasmuch as a great part of the pleasure that is felt in the acquisition of a desired object, results from the extinction of that uneasiness which was produced by that very desire; so, when that uneasiness exists no more, through a remissness and security, the effect of possessing what we were in love with, then, perhaps the intensity of enjoyment is abated in proportion.

THIS change, however, upon due examination made, will appear to be occasioned more in the mind's intellectual faculty, than in the sensitive organization of a body; whence can be readily explained a phenomenon which very often happens in achievements of gallantry, and that is, why

a man can enjoy extraordinary raptures with his own wife, when thinking himself clasped in the arms of another woman, egged on by the flattering idea of a new-made conquest.—Let a light be brought, and the imposition revealed, what a sudden change! Here is a late man of fire frozen on the instant! And why? By the mind's reflection; for his body's feeling is still the same. Heavens! what a fallen countenance! what a face of indifference, dejection, and apathy, for having been deceived in so mortifying a manner! with his own wife too! O horrid! O abominable!——

ONE of the circumstances that, on the side of a male, contributes chiefly to heighten the pleasure of fruition,

fruition, is a certainty of his being beloved by the woman, in whose embraces he enjoys it; because his mind is thereby so disposed, as to continually dwell upon the pleasing thought, that an amorous female is the best qualified to give him rapturous delight. Hence arises in him a violent desire of having her in his power. The impulsive inclination that draws him to her, is of a quite different nature from the affections of friendship, gratitude, or consanguinity, and is ever accompanied with the restless passion of jealousy.

THIS powerful inclination of one sex for the other is called *Love*, and is the genuine effect of the joy-exciting stimulus, which is innate to mankind, and not less so than that of hunger and thirst,

thirst, although it exert not its influence before a certain age.

WE learn by daily experience, that the passion of love is soon extinguished in husbands; it not being possible that they should continue a long time in the opinion, that connubial society can prove to them a perennial fountain of pleasure. Nay, the common practice of life evinces the contrary, as much in consequence of the above-mentioned reasons, as of the abatement man's affections are liable to through the changeableness of his nature; besides the visible decay of the female form a few years after the attractive period of blooming youth.

C NOR

NOR is in the least contrary to what we have advanced, that very jealousy (although said to be the inseparable companion of love) which some husbands harbour of their wives ; since their suspicions, whether with, or without cause, their solicitous watching, their disputes, and other declaratory operations, that manifest a husband's jealousy, are the children of pride, and of a delicate anxiety concerning their reputation, rather than the progeny of love : and in the most *prudent* persons jealousy arises from a fear of the unhappy consequences that may flow from a youthful and indiscreet wife's being seduced to *infidelity*.

THE truth of this we can support in the first place, by asserting that
the

the number of husbands not jealous is much greater than of those who are ; and in the second place, that notwithstanding all the precautions they may take, their vigilance is not so keen, their enquiries so sagacious, nor their anxiety so intense, as the like passions are wont to be observed in ardent wooers.

C 2

SECT. II.

S E C T. II.

ON AFFECTION and FRIENDSHIP.

I F marriage be the tomb of love, according to the sense we have given thereof, it does not thence follow, that from such an union is to be excluded another sort of *love*, that is called by the name of *affection*; which is felt to the highest degree in the heart of a tender mother for a young and dearly beloved son; and not less so in the generous bosoms of such

such exalted mortals as are capable of glowing with the generous flame of perfect friendship. This species of love, which does honour to human nature, is productive of infinite pleasures, as hath been experienced more or less throughout all ranks of life; because numberless actions, that of themselves are indifferent, become nevertheless delightful, when made use of between persons who most cordially love each other.

SINCE we have assigned above, as the cause for the first species of love, that stimulating desire of enjoyment which is innate to man; we now may say, in a like manner, of *affection*, that it springs from another sensation, which is equally innate, equally interwoven with our constitution, and

is known by the name of benevolence; by whose determining energy, we feel ourselves impelled to certain individuals, however unallied to, however unconnected with us, provided there be no reason to the contrary. The truth of this doctrine cannot be doubted by any persons, who have made natural history, and the internal springs of the heart, as well as of all human actions, their favourite study.

But this universal benevolence is not equally directed towards every member of society, nor in the same degree, because it actuates us more forcibly in behalf of those persons that are in a more binding degree of relationship with us. And hence this impulsive energy, that so conspicuously

spicuously exerts itself in the human breast, hath been compared by an ingenious observer, to the power of gravitation, that seems to be diffused through all bodies, and acts always with a greater force, in proportion as their distance from each other is less; to which encrease of attraction, arising from the mutual vicinity which bodies have one with the other, the beautiful form of this universe ought to be ascribed; because, if a general and equal attraction throughout all degrees of distance had prevailed, then, on account of the numberless attractive forces acting all equally and contrarily, the laws of motion, and their salutary effects, could not have taken place. In a like manner, if each individual were to love all mankind alike, the ties of kind-

red, of friends, and of every other bond that unites society, and so necessarily contribute to an agreeable enjoyment of human life, would be unknown.

SINCE then that innate benevolence, which, as all must have experienced, can, by the means of certain affinities and connections, be increased to such a degree, as to inspire us for other persons with a love equal to that we are wont to feel for ourselves; and such sentimental tenderness is the noblest effect of human sensations; it now remains for us to investigate and display what are the causes that produce this encrease of benevolence, as well as how they exist, and are to be considered in the matrimonial state.

ONE of them, and necessarily the first, is a knowledge of, or acquaintance with a person, from which barely we often find ourselves to be determined to indulge, in various degrees, the impulse of our natural and instinctive propensity to love, without any other interceding motive ; and hereby is uncontrovertibly demonstrated the existence of such a natural instinct. For inasmuch as the images of things that are not in our minds, can produce no effects thereon ; so those that are there the most forcibly impressed, and that most frequently present themselves to it, we know by experience impel us to love the objects that produced them, whose faithful representatives they are, when no cause for hatred opposes

opposes itself to their kindly influence.

Now, perhaps, to no other cause but that of an intimate familiarity with the object, and of a strong impression thence ensuing, is the intensity of maternal love to be ascribed; as well as that preference which many give to their country before themselves; that friendship too for those who have been our companions in the same perils, or in the same pleasures; with many other instances in which a retrospect to any personal advantage for ourselves can have no share.

It must also be acknowledged, that as on one hand a long acquaintance, and frequent familiarity, render

der less offensive, and more tolerable, any defects observable in our habitual intimates; so, on the other, do they make us to descry, and place in the most advantageous point of light, those valuable qualities they may be possessed of; and are the certain harbingers of esteem. By the same means too we arrive at an accurate knowledge of the service and utility which we may derive from a friend, wherein never fail to insinuate themselves these two most powerful of all moral incentives, interest and self-love.

BUT if, to a knowledge of all such derivable advantages, be added the impression which a sense of benefits received naturally make upon our minds, then our inclination to love
and

esteem a benefactor becomes more and more determined. Such an acknowledging sensation is dignified with the name of *gratitude*, through whose cordial influence permanent friendships flourish, continually manifested by a noble emulation to reciprocate, on every occasion, sentiments and acts of benevolence.

The propagation of benevolence among mankind is not forwarded a little by that innate desire and pleasure which every body has of being praised by the multitude for their beneficent qualities; such a humane disposition merits the tributary compliment of *honour*; and the generous concern which is felt on beholding the misery of others, with an impulsive

five

five inclination to relieve them, is called *compassion*.

THERE may perhaps subsist some other powerful and natural motives for producing friendship among the human species, but which to minutely scrutinize for the present, would be unnecessary; since, from the above enumeration made of cogent incentives towards spreading the generous flame of benevolence through every well-disposed bosom, it must be obvious to all observers, that from the many concurring motives which ought necessarily to exert themselves in the married state, there also *friendship* should be exalted to the highest degree, and shine forth in all its lustre.

SINCE also there are not wanting in society, whether in public solemnizations, or in extraordinary and pleasurable scenes, that had been long wished for; or in a thousand other accidental occurrences, whether gay or sad; frequent occasions of our minds being stricken by, or affected with, a lively and lasting impression of a female form; which is our first knowledge of the fair perfection: there are besides many other concurring circumstances, such as a conferring of mutual obligations, gratitude in consequence, a giving advice and assistance in the government of domestic affairs, a kind and anxious attendance in the calamitous state of sickness; and finally, a not unfrequent motive to love is an increase of fortune.

BUT

BUT now, concerning the friendship which arises from esteem, we are to observe, that it appears not to be violently appropriated to the married state, because even the very best wives, generally speaking, soon dwindle, not only into disesteem, but become gradually objects of dislike, aversion, and hatred, as much from the perverse sentiments of their hearts, as the weak judgments of their heads; both which depend entirely on the structure of their bodies, and the influence of their education. *

LET us now suppose, for example sake, one of those best of wives to be

* Let the author's country be remembered, and that this stricture, rather too severe upon the fair sex, relates only to the ladies of Italy.

much

much younger than her husband, beautiful and healthy, the incentive to pleasure, and desire of enjoyment still increasing in her, while they are both decreased in the husband with his decreasing vigour; which disappointing event fails not to throw suspicion into the wife's mind of being neglected and defrauded of her conjugal rights. Such a suspicion is a prologue to the alienating of her affection; whence she becomes gradually more inclining to the seductive and flattering addresses made to her by other men, who hold for maxim with the generality of their sex, this saying of a famous poet, "*That a handsome woman is a delightful object, when she is not one's conjugal property.*"

THE

THE mere alienation of any of these minor matrimonial articles, such as affection, esteem, &c. upon which the husband sets no longer any great value, would be an object of no very serious concern, were it not for the more serious consequences that are like to ensue:— wherefore many prudent husbands, while their wives keep within the line of absolute infidelity to the marriage-vow, pretend to be ignorant of other indiscretions. But it often happens, either by the solliciting suggestions of their lovers, or advice of their female friends, that such wives extend the begun alienation of their hearts from careless and indifferent husbands, to farther trespassing transactions of a much greater importance. And infinite

D

plied

plied from history, as well as from the observation of every person that is no longer in a state of childhood.

LET not husbands then too foolishly depend on what cannot be denied, viz. that many women are naturally chaste by temperament; since we learn from experience, that a constitutional chastity mostly arises from the weak and not sufficiently elastic fibres of which their bodies are formed; as also from the scantiness and sluggishness of the humours circulating therein, whence they have a juiceless, dried up, and languid appearance; while, at the same time, their minds are filled with a perpetual apprehension and dread, caused by frightful remonstrances, of the shameful reproaches, as well as temporary punishment

nishment in this world, but to be everlasting in the next, to which they render themselves liable. But these negative and alarming circumstances can never fall to the share of blooming, healthy, vigorous females, who think clearly of things and unimplacably, such as we suppose to be the objects of our present enquiry. A wife, it is true, may be pronounced faithless complexionally, from her natural disposition and temperament, or actually so when tempted by an agreeable seducer; which fact being once made known to the husband, it effaces from his mind all notions of a corresponding fondness and mutual attachment;—he looks upon her as an ungrateful wretch. And thus we see how the small beginnings of dis-

like are raised to the highest pitch of aversion.

WIVES do not become precipitately, but gradually trespassers against the marriage-vow; and the progress of such alienation is seldom checked by the interfering admonition of any person; but is, on the contrary, solicitously abetted by the warm addresses and successive instigations of several admirers; and the more practicably too, because such ladies stand not in awe of any correcting check, either from their own relations, or from those of their husbands, and much less from strangers. Nor do they meet with any chiding rebukes even from their husbands, because the first beginnings of such conjugal deviations are seldom

dom perceived by, or hinted to them, by any other persons. Moreover, all care imaginable is taken by the amorous delinquents to conceal them from the sight of husbands, whose thoughts frequently happen to be either too much occupied to let them attend to a scrutinizing of minutiae, that may be called at most but trifling and harmless familiarities; or else, they are of too indolent a disposition to give themselves any trouble about the matter; or, lastly, they are too timorous to make any close enquiry, as much through a dread of discovering the ingratitude of their faithless wives, as by a fear of acquiring to themselves the ridiculous title of a jealous husband.

How seldom do we see the characteristic weakness of the fair sex supported by a compensation of those other virtues that attract esteem, and conciliate friendship! The reason of this misfortune may be readily assigned, from the habitual condition of their minds; since, according to the manner of educating females, they from their infancy are kept in a sequestered state, and removed far from any kind of application to what may be called the study of truth.

THEIR time is mostly taken up in manual and frivolous employments, or in conversing with other women, whence their uninformed heads become the toy-shops of error and vanity; for having never been taught to make any reflection upon the force

and excellence of truth, they seem to have no consciousness of it; and therefore grow fond of lying, back-biting, and trifling, because they know no better, and have not been made acquainted with more eligible subjects to employ their thoughts and discourse upon.

So culpable a practice cannot fail to displease a *literary man*, when he reflects on the ornamental, as well as useful branches of knowledge which have been shamefully neglected by them. He observes with horror the base and inhuman delight they enjoy, in wantonly triumphing over the failings of others, without making any allowance for circumstances; or suspending their judgment

in favour of the absent, who cannot then defend themselves.

Now, because that innate self-love and complaisant esteem which arises in every bosom from the tacit satisfaction of an assumed superiority over others, gives birth to innumerable desires, if not kept under a proper curb by a constant reflection on the effects resulting from the various moral qualities; hence it is, that women, through their sexual ignorance, are not capacitated to form any judgment either of the vices or of the virtues in this world; because, careless of reading history, or any other books of instruction, they are, for the most part, such thoughtless giddy beings as to violently desire the immediate execution

cution of their will, without allowing any time to duly consider the consequences that may be thence produced.

IMPELLED also by that innate desire which they have of pleasing the male sex, as well as by the mistaken notion that an artful parade of dress contributes much to an enhancing of their beauty, (and in their sense exceeds every other article in rendering them attractive;) women shew that their utmost ambition is by such tawdry means to surpass the rest of the sex, as we may readily discover in their restless anxiety concerning even the most trifling and minute articles of their attire. But they entirely neglect the noble simplicity of dress, which would render them more agreeable,

agreeable, and more pleasing objects to a judicious eye, instead of being perverted by their vanity into objects of ridicule and contempt.

YOUNG ladies, from the moment the power of beauty displays attractive charms throughout their features, are so accustomed to an almost idolizing obsequiousness from those who address them, that whenever it happens that any objection is made, or check offered to their desire, they on the instant grow pettish, angry, and resentful. For, by means of the nervous system in a female structure being far more delicate than in that of the male, and the quantity of their blood being in proportion greater; so women are in general much more irascible than men;
and

and it is that irritable disposition of theirs which causes the jangling discord, as well as the harsh and provoking altercations that are so often to be observed in the married state, and to which an effectual stop is never put, unless the husband prove intrepid enough to imitate the Jupiter of Homer; who, with an imperious brow, and menacing words, soon reduced his vixen spouse, his turbulent *Juno*, to submissive silence.

BUT the necessity of enforcing such a measure, as every body will allow, must be deemed a most disagreeable task to a thinking and literary man, because the favourite hope which he had proposed to himself for the carrying his projects into execution, was the mind's tranquillity,
with

with an undisturbed retirement, that he might the better indulge his darling study of meditating upon truth.

LET us however not be so partial as to deny, but that, in the great number of women, now and then *some one* may be found, who may be possessed of a gentle disposition, tractability for learning, and a clearness of understanding, united to the most attractive lustre of commanding beauty. When so rare and so invaluable a female is joined in wedlock's sacred bonds with a literary man, she submits herself with cheerfulness to the pleasing sway of his authority; lets her mind, by so kindly a gardener's hand, be soon cleared of all the erroneous weeds with which it had been
over-

over-run, through the common faultiness of education that mothers give their daughters.

THE many enlightening truths which the husband's persuasive gentleness shall prevail upon her to learn, will throw a new day upon all her ideas, and soon capacitate her mind to employ itself, not only in contemplating the real essence of things, but, what is still more important, in conceiving a most violent passion for truth; and her becoming an advocate for it, will vouch that she is endowed with every moral virtue.

WHEREFORE, without any necessity of tormenting her mind with intricate disquisitions, or perplexed systems, it will be sufficient (under the guidance

guidance of her husband, and not less a lover for being so) to betake herself to the study of a few but well-chosen books; for instance, of history, of voyages, of morality, of poetry. It will not be amiss too for the same lady to learn the elements of geometry, for the farther cultivation of her mind.

By virtue of instruction thus directed, her conversation will become both rational and entertaining, will insure to her the esteem and affection of her husband, who will often have recourse to her opinion and judgment in matters of the greatest importance.

THIS fondness of truth, added to the select branches of knowledge
with

with which her mind shall be adorned, must improve to an exalted degree the understanding of such a lady, but never betray her into the vain and intolerable parade of affecting a learned character. The avoiding of which pedantic error will be the farther means of calling forth in her a thousand other most amiable qualities; and one not the least in merit is the little regard and indifference she has for the company of her own sex, which must be a very valuable circumstance to a judicious husband, since the conversation and advice of other women in general, would tend but to render her disobedient, trifling, and deceitful.

Much less does a woman, with a mind thus cultivated, care for the ordinary

ordinary and frivolous conversation of her own sex upon the attire, or the minute and insignificant transactions of other folks, throughout the whole of which, a groundless vanity, and an habitual malignancy always prevail.

No ; our heroine delights in the company of her husband's friends, who, like unto himself, are men of reflection and literature, whom he has admitted into that respectable list for the good qualities of the hearts and excellent improvements of their minds, that are always accompanied by other amiable virtues.

FROM the many and repeated advantages of such interviews and conversations

versations, she will derive both a refined and innocent entertainment, as well as useful and ornamental instruction for her mind; and, by the means of such invaluable opportunities, she will in a short time become not only a just thinker in matters of opinion, but will likewise, by experience, have acquired the skill of setting a just value upon the nature of things; whence she will look down with a sovereign contempt on spurious claims of superiority and merit, from no other pretext but the dazzling splendor of female accoutrements, while she circumscribes her well-chosen garments within the confines of taste, and the boundaries of elegant simplicity.

E

H A V I N G

HAVING, by the help of reading and meditation, acquired a fortitude of mind, this lady will not shriek as she is ferried in a boat over a placid stream, or conveyed in a coach free from any danger along a pleasant and level country. She will not start, and declare for running away from herds of cattle seen at a considerable distance; she will not swoon at the sight of a spider, or of a frog. No, on the contrary, she will have learned a much more valuable exertion of her faculties; which is that to use her tender limbs by degrees to a less womanish, and more manlike manner of living, as well as to a more boldly encountering of difficulties, according as circumstances shall require, must prove

a new source of infinite conveniency and pleasure.

THE consequence of an acquired justness of thinking in such a wife as we here hold forth to be a mirror for her sex, is the assumed yet laudable air of indifference, and that may be called modesty's dissimulation, before company, or when any persons are by, who might remark on her escapes of fondness to a husband; which, with all the annexed endearments to the mysterious rites of connubial love, he reserves for their genial tête-à-têtes; and knows how to heighten, either with a coy submission, provoking repulses, or innocent advances.

THE authorised, and not clandestine enjoyment of such a female

E 2

friend

friend and constant companion, when quite free from any censure, but with the approbation and praise of the public, becomes a source of the purest satisfaction, and must cause infinite pleasure to a thinking and literary mind. But there being also (for we are to shew the evil as well as the good side) numberless unforeseen accidents, that may prove hurtful to the weak body, or the tranquillity of such a lady's mind; who ever hath seriously considered the nature of that sensation called pain, which excites compassion; and how it is wont to be the more intense, the more the structure of a dearly-beloved sufferer happens to be delicate, must readily perceive that the envied possessor of such a treasure must be often liable to inexpressible anguish. Because,
were

were it so to happen that, contrary to the common course of nature, she should be carried off by an untimely death, in the very flower and prime of life, the loss of such a rare and excellent companion must imbitter the remaining part of so justly inconsolable a husband's life with regret, anguish, and sorrow.

S E C T. III.

On the Parental Care of Children.

ANOTHER of the consequences necessarily flowing from the married state, is the parental care of children ; to wit, the obligation which the father is under of rearing and educating the sons and daughters born of her body, whom he has chosen to himself for a wife ; and likewise to lay aside during his lifetime

time, for their future use, several parts of his possession, which are to be bequeathed to them entirely or for the most part at his decease.

NOTWITHSTANDING the uncontroverted probability of death's extinguishing all our sensations relative to worldly connections; yet we cannot help being anxious about the opinion that mankind shall entertain of us, when removed from this scene of action.

THE self-love which is so natural to all, makes mortals to rejoice in the notion, that a recording image of their merits, accompanied with esteem, will remain strongly impressed on the minds of others, when they shall be no more; and this passion is

called the love of glory, to which the most sage philosophers are not inaccessible; but instead of limiting their desires to the duration of this life, as nature is thought by some to point out, seem, in proportion as their virtues are eminent, ambitious of extending it to remotest posterity. And it is from this vain-glorious notion that so many men are actuated with a desire of getting children, because they fancy that a lineal continuation of their family insures a kind of immortality to their name.

OTHERS indeed act from a different motive, which is, that *old age*, without children, is exposed to many dangers, being destitute both of defenders and of due succour in the various misfortunes to which that enfeebled

enfeebled period is liable. This consideration, therefore, stimulates them with the desire of having children; who being, as we suppose, well-educated, will, by a dutiful return, when their parents mental and bodily faculties suffer any decay, so far as to impede their transacting in life, agreeably to others, and happily for themselves, step in to their aid, both with advice and every assistance necessary.

THERE are many people, who, on beholding the tender affection which parents in general have for their children, imagine, that to such an acquisition must be annexed some extraordinary pleasure, and consequently feel themselves actuated by a strong desire of being in the same situation ;

situation; wherefore they—betake themselves to the only means of becoming legitimately so, and that is through matrimony; because, in regard to illegitimate begettings, the above-mentioned arguments either can have no weight, or are counter-balanced by contrary and displeasing considerations.

BUT as to the motive of glory, to be transmitted down to posterity with the immortality of a name, and the continuation of a family after our decease, it appears unworthy of a thinking man's reflection; especially to one thoroughly instructed and convinced, by variety of instances, that, though a good fame may be productive of the greatest satisfaction to the living possessor, inasmuch as it
procures

procures to him the esteem and benevolence of those who see and know him; yet to the deceased it can be of no utility, nor productive of any pleasure. The mere whistling of a name, and the faint image of the person which is represented by words to the conception of posterity, is little more than the diminished sound of a musical air dying upon an enfeebled and decreasing vibratory motion in the brain.

FOR such cogent reasons as these, it comes to pass, that the man of knowledge and prudence endeavours to render himself famous during his own life-time, that he may reap the glorious advantages thence accruing; because by such a procedure, he necessarily leaves after him, though
 seemingly

seemingly he had not intended it, a celebrated name, which avails him not in the least when death has closed his eyes.

IGNORANT and foolish people, on the contrary, have no other scope in view, but that their name should be continued after their decease, in a long posterity; and for the obtaining of which chimera, there needs no other expedient, according to them, but the begetting of children; though at the same time they are regardless of enjoying any share of fame while they live: so far from it, that, immersed in ignorance and sloth, besides many abominable vices that are always connected with them they acquire infamy to themselves,

selves, that is, the contempt and hatred of their contemporaries.

The mere continuing of a name can be no sufficient motive with a man of knowledge and reflection to desire to have children. Nor ought the hope of desiring any advantages or succour from them become one ; because all offices from man to man are only an exchange of mutual services ; and some are obtainable for a stipulated price, as in the more material operations of life, and such as immediately relate to the exigencies of our body, whether for the mere support or decorating of it : while others are derivable but from sentiments of benevolence and reciprocated friendship, that for the most part consist

consist in communicating advice towards, and giving assistance to another's particular conduct through life.

YET either of these two sorts of office can be rendered to us as effectually by strangers as by our children; wherefore it is an obvious conclusion, that the begetting of children, so far from helping a father towards, disableth him not only from, purchasing those venal services of which he may stand in need, but also from cultivating friendly connections.

SINCE then the unavoidable expence of maintaining and educating children must considerably diminish a father's riches, however sufficient
and

and adequate to even extraordinary disbursements ; yet such a sufficiency alleviates not the disagreeable condition by which it is held, and is known by the name of *property*, ever attended with disquietude, restraint, and anxiety, to those parents who have greedy heirs; always eager to disturb them in what should be their quiet possession ; nay, every moment ready to make an hostile inroad.

BEHOLD in what a different situation lives the man who is bound to think for no-body's wants but his own ; and who has it in his power (if he hath made himself master of that rare and most elegant art of philosophically enjoying life with a moderate competency) to satisfy all his
heart's

heart's desires. For he is not yoked under the obligation which fathers are, of giving into, and indulging a sordid avarice, while they deprive themselves of all the soothing advantages and pleasurable conveniencies of life, which the wonderful mediation of money, judiciously and generously employed, can procure.

BUT many fathers have been induced, not from any motive of future advantage or interest, to have children, but by the hopes of that parental pleasure which they should derive from them, in case of their being endowed by nature with a happy and amiable disposition.

It is beyond all doubt, that so great is the love of fathers in general
 7 for

ral for their children, that, notwithstanding their being extremely covetous in respect of every other article, yet they would not exchange them for an immense treasure, especially during the years of their tender and pleasing infancy.

It is likewise an unquestionable truth, that as men unexperienced can have no idea of the love which fathers feel for their children, and of the exquisite pleasure that thence arises; they can pass their days pleasurable without them. For, from the moment they are become the heirs of a lawful issue, they are rendered obnoxious to a thousand anxieties; to which, before that period, they had been utter strangers, nor

F could

could have the most distant notion of.

THENCEFORWARDS every incidental distemper, every mishap that can possibly befall them, and what is still the worst misfortune of all, their dying, is the cause of heart-rending affliction to a father.—But when that fatal event happens not, then other attentions take place; the rearing them properly as to their bodies, the instructing them suitably as to their minds, in order to make them become valuable and honoured members of society; and these are frequently the recurring causes of much pain and trouble.

At the expiration of a certain number of years, girls grown up to
the

the state of woman, begin to look their parents in the face with an earnest desire of being disposed of in matrimony. The establishing them in that wished-for state, brings on a necessary diminution of fortune, in the dowry given along with them. A greater perplexity still arises on the side of the boys, who, from a natural proneness to dissipation and prodigality, sigh in private for their father's interment; because that bar being removed, they should become early successors to the patrimonial estate. Daily symptoms of this growing ingratitude manifest themselves as they rise in years, to a father's no small regret and ever-gnawing anguish, and bitter repentance for having become the author of such unworthies.

HENCE, to many a disappointed parent in the affliction of their souls, may be applied the remarkable sentiment extorted from Augustus Cæsar, by the vexations which had been caused to him by his ungrateful family; it runs thus: "*How much to be envied was Priam's lot, who survived not only the grievous loss of a great empire, but survived also the extinction of so numerous a family!*" Even now-a-days, in one of the politest European nations, this proverbially adopted maxim prevails, *A barren woman is a treasure.*

FEMALE barrenness, which is often met with in the married state, must diminish its pleasure-yielding merit, and make it sink in value, if we maintain the having of children

dren to be a laudable desire. Yet perhaps another would prove more so, and that is the plain, simple, and ready one of having successors, according to the plan instituted by certain sage legislators, which is the custom of *adoption*.

BUT, that we may the readier give into this practice, let us first of all rid our understandings of any preconceived and vulgar errors on this head ; then we may be convinced by the energy of truth, that parental love for children is not the consequence of an inborn, unknown to us, yet necessary, and natural impulse.—No, it is rather the effect of a long and mutual acquaintance, as well as of a

tender habitude acquired in the constant care of educating them.

ALL persons who may hesitate at the doctrine here advanced, are bid to reflect one moment on the many infants that have been murdered by their cruel parents; and to reflect, at the same time, on the many fathers who have been doatingly fond of children which they believed to be their own genuine offspring, altho' in fact they had been gotten by others.

If then parental love hath its source only in this habitual acquaintance and intimacy, still heightened by the diversified and pleasing intercourse between both parties during the education of younger years; can the
the

the causing of a like effect be denied by the adoption of an amiable youth, in every sense agreeable, and moulded to our own wishes, and in whose education too we experience a tender sollicitude? May we not, I say, from this chosen object of our affection, derive as pure a satisfaction, and genial a delight, as if we had been the immediate cause of his existence. For, in the act of generation, the love of children to be, but which at the time are not, nor can we consequently have any idea of, is not the impelling motive, if we mean to speak the truth: no; it is that of rapturous enjoyment, without extending our views farther.

SINCE, however, we cannot deny, but that, in declining old age, their

situation is better, whose house, and the management of affairs, is continued with its usual and uninterrupted regularity, than is the fate of those who are otherwise. Hence appears the reason why some very prudent men of this age, in order to shew the inconveniencies attendant on the married state, have instituted in its place a very agreeable expedient. And that is, they have chosen among their distant relations, or in the circle of their acquaintance, comely young girls, whom they have diligently instructed in such branches of learning, in such sentiments, such exercises, and such works, as appear the most suitable to the fair sex. Afterwards, as if they had been their own daughters, have taken care to see them married to husbands of uncommon

common merit, with the flattering encouragement of such wives being appointed their patrons' heiresses. Because their winning manners, gentle disposition, and ever-attentive complacency to satisfy the cross and perplexing desires of old men, prevail more upon them, than it were possible for the natural roughness and characteristic impatience of the male sex either to attempt, or to hope for the attaining.

HENCE the event has turned out quite agreeable to the desires of those old men, who had proceeded upon this plan of electing young meritorious females. For they have passed by the means of such affectionate and kindly assistance, through the
last

last stages of their respective lives, which in general is the most disagreeable, with every convenience and comfort they could possibly have a relish for; and quite free from any approach of anguish, either consequent to vicious pursuits, or the ingratitude of children, or the irksomeness of discontented solitude; or, what is still worse, the troublesome and odious companionship of a detestable old hag of a wife, with her unavailing and ridiculous endeavours to give assistance.

IN such an undesirable manner does the great father of epic poetry, HOMER, describe Ithaca's afflicted hero *Laertes* passing the last days of his life, notwithstanding he was the

father of a king. Nay, among ourselves here at home, we might point out many valuable men suffering in a like unhappy condition to that of *Ulysses'* fire.

S E C T. IV.

S E C T.

S E C T. IV.

ON KINDRED, RELATIONSHIP,
AFFINITY, and ALLIANCE.

BESIDES the very close and reciprocal tie of children and parents to each other, which ranks the first, and most capital of the consequences annexed to matrimony; there is another not inconsiderable one, which we call affinity, and that is contracted with the new-made relations in virtue of the espousalship.
It

It is not an easy matter to decide whether this species of relationship is productive, to a literary man, of more pleasure, or the reverse; because that question depends so much upon the very uncertain circumstances of one's condition, as well as on the mental temper and bodily disposition of those with whom there happens to be the nearest kindredship. Since a thousand inconveniencies must arise to us from their infirmities, and other casual misfortunes, besides our being often troubled with their petitioning poverty, or insulted by their overbearing pride.

If we add to these disagreeable rubs, another which happeneth sometimes, and that consists in the malevolent insinuations of a badly behaved

behaved wife, (with whom there is no hindering a daughter from conversing), as well as her indiscreet railing, grounded either upon a very slight, or rather no foundation at all; it is no hard task to figure to one's self how much the tranquillity of a thinking literary man may be hurt by such unseasonable interruptions.

WE may now safely assert, that not only the troublesomeness arising consequently from the new-made alliance and affinity, is to be numbered among the effects of matrimony; but also the several changes which a newly made connection of people, before not united, introduceth into the private domestic government of a family, and the kind correspondence that ought to subsist between the

the husband and his own relations. All which changes put the husband almost every day in the disagreeable situation of being either a mediator or a judge of trifling or abusive disputes, fraught on both sides with that contempt for, and animosity towards each other, that often rage in consequence of the unnatural mixture of matrimonially-made relationship.

In this manner is a husband frequently besieged by the offensive din of the disputes and quarrels that are wont to arise, and which disturb his peace of mind, as well as thwart the affectionate feelings with which he ought to glow for his family.—It is no exaggeration to say, that, relative
to

this article of complaint, marriage is really the origin of many anxieties.

LET us not deceive ourselves with the vain hope, that, by a circumspect and prudent demeanor to all, we can long preserve concord and friendship amongst numerous relations. Seeing that almost infinite are the pretensions among kinsfolks to a preference of one before the other, either for friendly offices being done, or for acts of condescension, to be shewn to them, as they are ever in expectation of distinguishing and considerable favours for themselves. Although such friendly offices as expected, as well as such acts of condescension, and such considerable favours, are very rarely practised among relations. Wherefore

fore it is no wonder that hence arises so many secret grumblings, and concealed suspicions of ingratitude, which prove an eternal source of hatred and aversion.

MOREOVER, upon a due examination made, we shall find, that such friendly offices, and such considerable favours, are seldomer exerted among relations than among friends; because every relation imagines that another is obliged to bear and put up with his acts of negligence. But friendship being excited in us but by degrees, and in consequence of the many amiable qualities which we have discovered, by a long experience, to be residing in the object of our own voluntary choice, cannot fail to be pleasing and agreeable to

G

us ;

us; while, on the contrary, relationship is the unpremeditated, unavoidable, and sudden effect of a particular cause, which is entirely independent of us, and accompanied with circumstances for the most part indifferent, or rather disgusting to us.

SECT.

S E C T. V.

On Wealth, and domestic Oeconomy.

AMONG the many reasons pleaded in general for the necessity of a literary man's taking a wife unto himself, is the acquisition of wealth through that channel; in imitation of the prince of Roman orators, *Cicero*; who having been appointed by a generous friend the guardian of an only daughter, with

her considerable inheritance; and being then about sixty-two years of age, he found himself vastly behind-hand in the article of domestic œconomy. Wherefore he parted from *Terentia*, to whom he had written so many tender letters, which we now read, that he might espouse his young ward, and so emerge from the difficulties in which he had been entangled, by the sure means of thus bettering his fortune.

WITHOUT quoting the example of *Cicero* to serve as a precedent, it will be readily owned, that riches have an all-powerful influence amongst mankind, because there are few conveniencies in life which they cannot purchase, when judiciously
laid

laid out; and few disgraces that are not made to disappear, or at least to be mollified, by virtue of a less or greater sum of money. Therefore the acquisition of riches renders excusable many actions, which, if committed by poor and unpropertied persons, would be deemed very idle and blameable.

To rise above the impertinence of all such censure, mankind have recourse to the art of navigation, to the military profession, and to the various classes of servitude in society, from the lowest to the highest; wherein great hardships are encountered, and patiently borne. For what, pray? Why, to fill and adorn in time their coffers with the alluring lustre of gold.

WHEN a man hath acquired a very great fortune with his wife, he is then above reproach ; nor dares any mortal to throw out injurious reflections, or even distant hints against him, although he were even to pretend an ignorance of the past and culpable irregularities of his lady ; imitating by such a conduct the example of *the good Marcus Aurelius*, whose innate worth was not only deserving of, but challenged every praise that could be lavished on him.

BUT the chief question now is, If moderate wealth, which, generally speaking, is the appendage of wives entering into the matrimonial state, can render such a resolution reasonable

able; what are the constituents necessary to its being so? for we sometimes see people possessed of so immense an income yearly, or other personal fortune, as to make them look upon their dear selves as unaccountable for their actions to any person; and think that they move quite above the reach of this world's scandal: nay more, that they are the inhabitants of imaginary palaces raised on the summit of Olympus.

To such persons, whose weak heads are wrongly sublimed by the like ridiculous, gigantic, and chimerical notions, it would be fruitless to recommend any prudent plan for their domestic œconomy, there not

being an act of beastly extravagance which they do not think themselves entitled to commit, and unrebuked too. Wherefore, without having any previous examination made, let them marry what woman they please, according as their fancy is stricken, no matter whether she be a young lady of unblemished character, or the reverse, an every body's Cleopatra.

THE objects of our attention in this section are sage, reflecting, and literary men, ranked in a quite different class; both as to their worldly possessions and manner of thinking, from that of the above-mentioned too wealthy and extravagant coxcombs. The condition of these lettered personages in general, is to have

have but a moderate income ; wherefore the rules of domestic œconomy are very necessary to be practised by them, for the better management of their private affairs.

To such gentlemen, when they are bold enough to look matrimony in the face, let it present them with at least as much increase of fortune, as the increase of expence in supporting a wife and her pregnant consequences may require. Otherwise the poor devil of a husband, oppressed by grinding poverty, must for ever groan in want and misery : for a wretched man of genius, with a wretched wife, and a groupe of wretched children, is a most shocking

ing fight, and a flagrant disgrace to literature. Prevent it then, ye great ones of this earth; they in return will embalm your worthless names to posterity.

SECT.

S E C T. VI.

ON the QUALIFICATIONS necessary for PUBLIC AFFAIRS.

MATRIMONY proves detrimental to a man's fortune, not only by the means of increased expences, if the wife have not brought a sufficient and plentiful dowry to him; but it causeth also a remarkable change in his manner of pursuing the business which he had embraced,

embraced, in order to make his escape from the straits of poverty.

ONE man's occupation is agriculture; another's merchandise. This man has a place at court; that enjoys a civil employment. Some delight in a military life; and not a few in cultivating the liberal professions. To acquit one's self with applause in each of the above-cited departments, for supporting a laudable rank in society, requires a very great, yet uncontrouled attention.

HENCE arose the famous and memorable saying of *Hesiod*, that very ancient poet, and most celebrated writer on *agriculture*: *The foundations of this art are, 1° A house; 2°, A woman for house-keeper; and, 3°, Good labouring*

labouring men, industrious tillers of the earth. The woman is to be hired by, but not wedded to her employer; because wives in general do not, without much complaining, acquiesce in, or resign themselves over to the retirement and innocence annexed to a country life.

IN the next place, the mercantile business, by scattering men through various realms, and even to the remotest parts of the world, renders them liable to many difficulties and dangers, that perplex their minds with such frequent returns of anxious solicitude, as almost to disqualify them from enjoying the sweets of domestic ease and happiness, or of being charged with the tender care of educating a young family.

THOSE

THOSE men who chuse to undergo the irksome idleness and splendid slavery of a court life, in order to acquire riches, and make their way to fortune, can better devote themselves to an enduring of all the necessary inconveniencies, as they have much more leisure-time on their hands, to make a parade of their assiduity and obsequiousness; articles so indispensable for the obtaining of a prince's favour, especially while they are free from any matrimonial connection, and unembarrassed with any of the perplexing concerns which contribute to its painfulness.

THE like pursuit, however, is not to be expected from the husbands of beautiful, young, and amiable wives.

It

It is not in their power, and still less so is it in the power of those who would live free agents, to be under the continual constraint of wearing the mask of dissimulation in their features, and of affecting that jealous kind of secrecy so essential to courtiers. It is but too notorious, that matrimony reveals the real character of a man, and brings to light his most hidden passion, nay, sometimes the most important secret, by the soothing means of a beloved wife, his delightful companion in solitude, and the dear partner of his bed; upon whose fidelity, however, there is no violent relying, on account of the sex's natural frailty.

It often happens, that very capable men have not so much a relish
for

for being employed about a court, as in guiding the civil power, which is administered in the great as well as in little states by the mediation of various agents, duly subordinate to each other. In pursuing such a noble career, the ministering agent may propose to himself at the same time an acquisition of riches, the pleasing pomp of power, and the flattering thought of being useful to his country.

MEN in this elevated rank have always been ambitious of distinguishing themselves as much in justice to their noble blood, their sublime faculties of the mind, as the prudential knowledge they have attained through experience. Can it then be deemed necessary

necessary for them to marry, to be the better enabled to obtain their glorious ends.

It is most certain, that to rise above the vulgar herd, and procure for one's self an ample fortune in this world, they who are not born to a brilliant or wealthy inheritance, must conquer variety of obstacles; and by boldly daring, establish an acknowledged superiority of merit: for which purpose they must be absolutely free from every other care, and deem it not impossible for them to rise to the highest posts, seeing that the greatest share of the mid-region places in life are filled only by those who had aspired to attain to the highest.

H

Now

Now matrimony and its concomitants are so apt to fill a man's head with various sollicitudes, and are so perplexing oft-times, though but upon minute articles, as by degrees to make him decline going abroad, and to voluntarily confine himself at home, for the more constant inspection of domestic affairs; by which event he is *settled*, as the term is, he is *fixed* in the central point of his circumscribed condition. This truth cannot be doubted of but by unreflecting heads, that have not been accustomed to form observations on the many vicissitudes of human life.

THE union of a wife with her husband is of so binding a nature, as to
give

give her a dominion almost equal to his own in the private government of their family ; and they both jointly acting with each other's mutual approbation, constitute a power not unlike to that called the paternal power, in accounting for the origin of society ; wherefore the husband, by this so very close relationship, is made to participate of the blame, as well as of the losses incurred by a wife's imprudence, and female vanity, so obvious and so very yielding to any professed seducer's constant application.

WE need to look for no other source but this, of that scandalous venality, and rapacious avarice, which rage in the houses of many magistrates in several great cities ; and

H 2 through

through whose baleful influence, gentlemen originally of most honourable principles let themselves be debased to the meanness of violating justice, because solicited thereto by the insidious intreaties and flattering deceitfulness of their corrupted wives; who having in their hands, according to the adage,

“ The two keys of their husband’s heart,”

they fail not to prevail upon, and win them over to their bribed, mercenary, and interested purposes, in those unguarded moments when their husband’s prudence is the most asleep.

THERE.

THERE remains no room now for being surprized at what we may infer both from a perusal of history, and our own observations; and which unquestionable fact is, That the most praise-worthy promotions to fortune have fallen to the lot of those who had never been incumbered with a wife, and her venal advice. This verifies the following reflection, made by an ingenious author,—*The atchievements performed, and the laws instituted, that are the most productive of good to civilized nations, derive their origin from men who had never been married.* *

* If this be true in Italy, it is a melancholy case; but nothing like it is known among the *British* subjects.

CONCERNING a military life, no body that reasons can deny the propriety of each individual's acting under the banner of liberty; and much more so than in any other employment; because, from the variety of dangerous circumstances, often as inevitable as unforeseen; the distresses thence ensuing, the painful marches, the irksome apprehension of their progress being stopt in a country better known to the enemy, and many other equally alarming situations, that scare the mind with frequent attacks of terror; it cannot be looked upon as a manner of living fit for the ease and quiet necessary to be enjoyed by persons entrusted with the care, and actuated by the love of their family.

IF matrimony can be productive of utility and pleasure to any class of mankind, it must be to that of artificers, not only of the lowest mechanical arts which are taken up for a livelihood by the meanest of the people, both in town and country, but also of those occupied in the middling businesses of society; such as relate to food and raiment, to the building of houses, and to fabricating the various necessary utensils.

ALL such artists make but very little use of the mind's operations, but much of their manual. Being for the most part poor, they may derive much comfort and advantage from the useful succour of their

H 4

wives,

wives, and the farther additional assistance of their children, according as they grow up.

MATRIMONY may not be unprofitable to the three higher arts ; of designing ; of music, especially the instrumental ; to the subalterns in jurisprudence, and in medicine ; nay, perhaps to those of middling merit in both ; but that it should be so for the excelling in either, is a matter of doubt, their minds being ever bent on deep and serious meditations relating to their respective professions.

THERE is, it must be owned, one class of noble artists, to whom, in preference to all other, and in whose behalf every human motive pleads
that

that matrimony would not only be suitable, but highly advantageous to; and that is, the lusty brotherhood daily trading in the mysterious works of religion, and who declare themselves to be the ready interpreters of the most sacred oracles.

THESE sanctified gentlemen, being possessed of great riches, and passing their lives in a most placid indolence, removed far from the reach of any peril or fatigue, and quite disengaged from the laborious studies of the mind, which a continued research after truth, in the most profound sciences, demand; these ecclesiastic voluptuaries enjoy a fine-cure life. But why by their own institutes they are forbid to marry, may be ascribed

cribed by them to some very sublime motives, known perhaps to themselves, but quite unknown to us; and have made them resign wedlock over to others as a drudging privilege, fit only for the profane vulgar.

SINCE, from what has been advanced above, it must now appear to every reader, that a married life must be detrimental to the eminent professors of the refined arts, it cannot for the same reason be proper for a thinking and literary man, who, although he were an artificer, is not excluded from this number, through the energy of his valuable qualifications, natural and acquired.

SECT.

S E C T. VII.

On the QUALIFICATIONS necessary
for a LITERARY LIFE.

THERE is another reason why marriage should not appear an inviting or desirable state to a *literary man*, because it comes athwart his favourite pleasure, by engrossing a part of that time which, in his sense, ought to be devoted to those embellishing studies, that prove so instructive and ornamental to the human faculties.

faculties. For, although a person thus inclined may not be absolutely attached to a special profession of any of the polite arts; yet it cannot otherwise happen, but that he must delight in some one or more of those enlightening pursuits, which reflect so distinguishing a lustre on the mental power, as to render one man amazingly superior to another!

MOREOVER, it is impossible that the person who is blest with a delicate internal conviction of what truth and beauty are, can refrain from making curious researches after them, even to their ultimate perfection, as far as mortal intellects will permit. He will therefore find an exquisite pleasure in displaying the most hidden treasures of the sublime sciences;
nor

nor will such a studious enquirer be less satisfied in reflecting upon the energy of the mind's various powers, whether exerted in the picturesque enchantment of poetry, or in history's recording page of this world's wonderful events, or in the amazing harmony that subsists among all the constituent parts of the universe.

FROM these ample magazines are supplied the three grand departments of human knowledge: 1°, the mathematical; 2°, the physical; and 3°, the critical; under which three classes, all objects proper for the attention of a studious mind are comprehended; for only the visionary and chimerical are omitted, as impudent impostures. Whoever then hath once relished the sweets which
are

are to be found in all or in any of them, must acknowledge the powerful sway which they exert over the human mind, that has dedicated itself to such pursuits. It is therefore not to be wondered at, if he become careless of every other article, having herein concentrated his sole delight. But that such studies should be properly indulged, a due tranquillity of mind, leisure-time sufficient, a competency in the point of fortune, and, to crown all, a vigorous constitution, are necessary.

BUT what tranquillity can the husband of a beautiful wife propose to himself, if, at times, become as silent as a statue, he seems to be quite insensible of her amorous inuendos; and if, to observe the dis-

tant

tant stars, he leaves her alone, and cold in bed, as was the practice of the famous king *Agibulfo*; how can such a recreant in love flatter himself that his habitual indifference to all the tender advances made with a modest forwardness by his wife, will be suffered to continue long with impunity; especially when she discovers what uncareffing objects are embraced with a darling preference to her; forsooth an insect, a plant, a medal, or a book.

THE reflection of his being thus rendered disagreeable to one whom he had wedded for his constant companion, and who, besides, deserves to be loved, and with whom too he would be very desirous of living in a perfect harmony, cannot but some-

what embitter the pleasure he takes in studious contemplation, and abstractedly from her.

IF this uneasiness on the husband's side be farther aggravated by a wife's relaxing from the strict rules of modesty, and a due reservedness in her conduct; then daily causes of vexation are created to him, both by herself and kindred taking the part, as they say, of a neglected and much injured wife. The usual effect of such altercations is either contempt, or compassion; wherefore there is no denying that the tranquillity necessary for the contemplative life of a literary man is liable to frequent interruptions from the moment of his being yoked in the matrimonial state; because the time properest to be

be employed in mental application, is invaded by family-grumblings, and rendered shorter; although, without this additional tax, it had already been made short enough, by his first submitting to the married yoke; because through its means are connected numerous relationships, and business of so much greater importance than before he had been usually employed in, as that the greater part of his days are taken up in attending to an increase of affairs, and going to the public offices concerning them. The short stay which he chances to make at home, is all applied to the necessary care of his person, or in the exertion of conjugal benevolence, which banisheth solitude from the most quiet

I

hours

hours of the night and morning, at which times the mind seems to be in the properest mood for profound meditation.

THERE are many studious enquiries that cannot be carried on, in short, and but rarely occurring, intervals of time; inasmuch as they require the continued application of several days successively, and often too in a kind of philosophical sequestration. Wherefore all such literary, and though but transiently divorcing pursuits must be renounced by every husband that would chuse to live well with his wife, and escape the midnight discordancy of curtain lectures.

A MARRIED man being no longer at his own disposal, since become the mutually contracted property of another, must drop all thoughts of visiting the learned men or the famous libraries in any neighbouring or distant city. He must think no more of confronting the real situation of places with the descriptions given of them by celebrated writers. He must neither dream of personally inspecting the remains of antiquity, nor of contemplating the various productions of nature, or the genuine places of their origin; nor of investigating what might have been the universal face of nature in the most remote ages, while, here he admires the undoubted vestiges of the ocean upon the tops of mountains, and there

the effects of vulcanoes that have been extinguished for time immemorial. In another place he admires the traces of rivers, woods, and animals, that had lain deep buried under the earth. Such ocular observations made upon the very spot feed the mind with knowledge, and satisfy its thirst for learning.

BUT time is not the only thing wanted for the completing of such literary excursions and enquiries, which indeed married men cannot spare without incurring the risk of new disturbances in their families, no more than the additional expence that must necessarily arise, as well as from all other auxiliary articles essential for the promoting of, and illustrating their studies.

BUT,

BUT, since matrimony in general tends to the diminishing of each individual's fortune, as hath been already observed, by certain and unavoidably contingent expences, as in the case of children; besides, matters are changed on that head, by means too of the property's being no longer solely vested in the husband, to dispose of as he may think proper; every body must perceive to what disagreeable rubs, even upon this account, the connubial condition exposes a literary man; who thenceforwards finds himself often necessitated to suppress very laudable inclinations, and to renounce the execution of his plans, whether relating to natural philosophy, antiquity, or

books, in order to supply the continual demands of a family, or, what is often worse, the ridiculous extravagance of an unthinking female head.

BUT let us suppose that a young wife, from her naturally obliging disposition, and a truly conjugal affection (there being wealth sufficient in the family), should cheerfully consent that her husband, being a literary man, might indulge himself in whatever study he should please, as well as in making the disbursements necessary for so doing; now, the decisive question that occurs is, Are we to believe that the intellectual vigour of the mind is equally the same when the sacrifice of love is often repeated by conjugal duty, or but seldom, and after long intervals,

as

as is the case with those who are free
from matrimony's tender demands,
and grating reproaches?

S E C T. VIII.

ON FRUITION.

THE manner by which rationality is brought to bear in the human species, remains a secret even now to the boldest thinkers among us, notwithstanding that we clearly perceive how the said faculty or passion undergoes very discernible and necessary alterations, by certain revolutions of matter which are occasioned

sioned in the human structure.— Thus, for example, let the motion or the quantity of blood be encreased, it will consequently flow with a greater abundance in a given time to the brain, and the secretion there elaborated, whatever it is, must be greater. And greater also must be the operating power which the nerves thence derive, without whose animating energy, as we are by experience taught, every part of us would be deprived both of sensibility and motion.

BUT, since the nerves, a truth which every body may readily conceive, are the instrumental agents in us of those operations that are called the *animal*; it is no wonder then, that if, by the means of their motion
being

being encreased, or the quantity of blood being augmented, they are rendered by so much the more intense, and that more numerous too are the images presented to our fancy; and the succession of them, although clear and distinct, is yet more rapid. While these amazing phenomena remain within certain bounds, they are complimented with the names of cheerfulness and wit; though in general they are accompanied with a multiplicity and hurry of ideas, that resemble inconstancy; which elucidates the very judicious remark made by Seneca, "*that in every great wit there is a mixture of folly.*"

THAT ingenious philosopher's opinion is confirmed by proofs we
 I can

can every day have an opportunity of observing. For instance, if the spirits are agitated with too great an impetuosity, a delirium ensues, which is nothing else but the imaginative faculty thrown into confusion, from having been rendered too intense and over-rapid in its operations, as is the case in ardent fevers, and in the first stages of drunkenness.

BUT, on the contrary, a slowness in the motion, and a diminution of the blood, are manifested by the decreased activity of all the organs; whence follows a very slow succession of objects in the imagination, and a fixedly persisting but on a single object, with sadness on one side, and fear on the other; besides an unpleasing escorte of all the
other

other disagreeable affections that sink the mind, and are more or less observable in the several stages of that malady which is called the hypochondriacal, whose true origin is in a spissitude or fizes of the humours, which impedes and retards their circulating through the smallest canals.

FROM these premises it is natural to conclude, that the art of thinking well depends upon a moderate velocity of the blood in the smallest vessels. This implies a moderate force from a mild influencing of the nerves, that causeth all lateral pressures thereon, so necessary for a due propulsion of the blood, and that is effectuated by a sufficient quantity of the very subtle fluid; which, although not demonstrable

strable to our senses, is to our reason. It ought to be secreted from the blood, and carried through the nerves with an unintermittent, slow, and equable motion, in order to fulfil and renew the vital circulation, and that in the same manner as the other humours do, by an ultimately returning into the veins.

THE effects caused by this imperceptible fluid may probably be accounted for in a manner quite different from that adopted by the herd of physicians; and be made to depend upon laws entirely opposite to those they are so fond of vainly quoting upon every occasion. When this all-pervading fluid, that still retains the old name given to it by those who understood not its nature, viz.

animal

animal spirits, is provoked by any irritating cause to flow with a greater velocity than usual through any of its destined canals; then succeeds a brisker action in those parts, whither such canals direct their course.

It likewise indispensably follows, that when the imperceptible cavities of these canals, which are extremely subtle, become empty, a languor and listlessness ensue, until such time as, either by the application of a new moving force to the beginning of this cavity, the subsequent liquor is impelled forwards; or until, by a sufficient time, their wonted fulness is attained, by means of that continued and equable motion with which it is endowed; and hence appears the
force

force of Hippocrates' excellent aphorism, "*That the remedy for lassitude is repose.*"

It is not only the necessary muscular motion of our bodies that causes the consumption of animal spirits, or, to speak more properly, makes them pass from their own into another kind of canals, there to remix them with the blood, that we may thence expect a renovated course, although no external stimulus accelerate.

THE thinking faculty comes in for a share, which, as we know by experience, depends upon the mediation and energy of this very fluid; wherefore it is liable to languor and lassitude, from which it cannot be rescued, but by, either the application

cation of an extraordinary stimulus, or a sufficient repose, and duly repeated. Wherefore, as the man obliged to occupy his vigour in bodily fatigues is not fit for the studies of the mind; so he who devotes himself to continued and profound meditations, weakens considerably the strength of his muscles: which fact leads us to the following inference.

THERE is one by eminence among all the operations of the body, and muscular achievements, which requires a stubborn force and elasticity in the fibres; and that is the conflict of love. And therefore it but rarely happens, that those men who exercise most their thinking faculty by pale midnight studies, in meditation, lectures, or in harrassing the mind with
any

any other manner of cogitative employment, acquire much glory in the service of the fair sex.

YOUNG women, who are well aware of this truth, and think seriously upon no other subject, feel themselves actuated by a kind of instinctive aversion to all those men celebrated for their mental abilities; but acknowledge a natural and prompt inclination to become doatingly fond of such foolish fellows as dedicate their whole time to eating, drinking, and habitual indolence, although incapable of thinking or doing any thing laudable.

BUT, if a discreet and sensible husband, in hopes of endearing himself the more to his wife, means to

K

con-

contribute to the pleasure of his chaste and beautiful companion as often as he can, he must consequently feel a decrease of the vigour necessary for prosecuting studies that consist in abstract meditation, and laborious researches; because fatuity, at least, has been ever accounted by all physicians among the unavoidable effects brought on by a too great indulgence in uncontrouled fruition. To which danger the fond husband of an agreeable bed-fellow being too much exposed, the obvious tendency of our doctrine must flash immediate conviction upon every understanding.

SECT.

S E C T. IX.

Upon HEALTH.

BUT in the end, perhaps, this effect might turn out no great evil, since men may live very comfortably with but a moderate share of knowledge. Yet such a diminution of vigour, as above hinted, indicates, that a frequent repetition of amorous caresses must greatly affect the health of each fond husband, upon which, however, must depend as on a

foundation *sine quâ non* their wished-for enjoyment, and consummate happiness.

THIS assertion will be the better understood by those who shall have considered, that in the conjugal encounter, a very forcible muscular exertion is required; and consequently a great dissipation of spirits must follow: whether it be made by exhalation from the body, or by a transfusion into canals of another kind, different from their own, and through which they may be re-conveyed into the blood.

MOREOVER, the act of love cannot be performed without a considerable loss of that fluid or humour which is called the *prostatic*, as well
as

as of the *prolific*. If these two liquids remain within their appropriated receptacles, there is no necessity of any farther secretion of them from the blood, whither, on the contrary, they have an opportunity of slowly returning by means of the absorbent vessels.

THE absolute separation of the prostatic humour robs the blood of particles essential to its genuine vigour, and consequently to its constitutional health, as may be proved by that sensation of lassitude which an effusion of it produces in eunuchs and women.

BUT how much more considerable is that wasting in the body of a male,

K 3

which

which is caused by an absolute separation of the prolific humour from the blood. In all existences, whether animal or vegetable, we are to observe, that the structure becomes more enfeebled and decayed, in proportion to the greater prodigality of this generating humour.

WHICH necessary effect must appear very obvious to all persons who know the interior organical structure of plants and animals. In the latter we behold the blood first darting from a large artery, and thence continually dividing itself through numberless ramifications of the latter, while in its process it is still deprived of some constituent particles by lateral derivations; so that ultimately the very few
homo-

homogeneous particles remaining, from the first spring of the last circulatory course, according to mechanic laws, are conducted with a very slow motion, through very long and very narrow canals, for the better elaboration of those several humours upon which life in general, and, in particular, the energy of their own operations depend.

ALL the canals, as well as the fluids therein, are in a continued succession; whence it is evident, that the most remote secretions, to wit, those that are made with a greater apparatus of long and slender canals, tho' their separated matter be but small in quantity, when compared with that of others; yet a great quantity of blood was necessary, from which to derive the few invigorating particles

that constitute their life-giving essence. There is indeed a striking similarity in the manner of the secretion being made in the brain, and of that in the testicles of the prolific humour; because the organization that separates the humour from the blood, results from a structure wonderfully consisting of very long and very narrow canals.

THIS doctrine, although founded upon modern anatomical discoveries, confirms the justness of Hippocrates' opinion, *That the prolific humour, although so small in quantity, is composed of the most vigorous particles that could be chosen, and separated from the mass of all our animating fluids;*—which he was induced to declare, from the lassitude that always follows its effusion.

Now,

Now, inasmuch as the elasticity of our solids and the fluidity of our humours are lessened in proportion to the more frequently recurring necessity of separating from the blood the generative particles ; so shall we males lose this very subtile liquid in a greater abundance. But the necessity of a new secretion of this fluid being made in our body, arises from the continuity of vessels throughout its system, and a salutary prevention of the receptacles for the humour secreted remaining empty ; as the dissipation of the most fluid and subtile particles is occasioned by the muscular motion of the parts concurring ; whose violent actions, stimulated by the passions of the soul, encrease not only this, but even all kinds of secretion. Their combined energy in all is enforced

enforced by the operation of the nerves, but with still greater intensity during the amorous career. To these motives must be added the privation we should otherwise be under of this delightful and inspiring stimulus, that is produced in us by a return of the prolific humour into the circulating blood, through the means of absorbent vessels, whose open orifices communicate with the feminal receptacles.

To this kindling incentive are we to ascribe the gaiety and sprightliness observable in people who live single and chaste; its material efficacy in them appearing more conspicuously than in those who have been lavish thereof. Nor is its effect less surprising for the astonishing change
 2 which

which it causes in the fair sex.—Because all the evils green sickness—virginity is liable to are suddenly cured, as through enchantment, by the introducing of the spermatic humour into their blood, whose every vein had long thirsted after the so much wished for, and so very welcome guest.

UPON this truth was founded among the ancients the practice of infibulation, in order to preserve the blooming vigour of youth, as *Celsus* informeth us; and for the same reason all Athletic competitors, as we learn from various authors, devoted themselves to chastity.

HOWEVER, we must own, that sometimes the conflict of love is necessary

cessary to the male for his health's sake; and for this only reason, that the stimulus of so animating a fluid may at certain critical times be so violent, as to excite so irresistible an impetuosity both in the blood and spirits, as to occasion either a dissolution of the fluids in their more volatile particles, or an inflammatory adhesion of them; two sources of many and very dangerous maladies.

BUT so intensely ardent a stimulus is never felt but after a long state of celibacy, which can never happen to those males that are married to young and amiable wives, unless they be negative and brainless dolts indeed;—while to kind and obliging husbands, the facility of enjoyment furnishes the facility of acquiring those distem-

distempers, whose beginning is notified to each voluptuous delinquent, by a weakness and lassitude in the muscular fibres, the painful and alarming consequences of a too great indulgence in love.

MOREOVER, the lenient power of sleep, as hath been frequently observed, quickens circulation through the arterial system, and accelerates perspiration, whereby the blood is rendered more perfect.

THIS advantage only relates to chaste celibacy, and is not to be hoped for in a married state, wherein the husband's person being no longer his own to dispose of, when and how as he pleaseth, his sleep is liable to tender interruptions, that are no way friendly

friendly either to night's undisturbed tranquillity, or to an unsocial calmness of the mind, or to a solitary inertness of the body, which are its most inviting harbingers.

THESE things duly considered, we are not to wonder at such husbands becoming indisposed, and prone to many long distempers, all very difficult to be cured, because the primordial strength of their fibres, and consequently that of their smallest vessels, as well as of the viscera, which are replete with them, is quite debilitated. By which failure it happens, that the aliments are no longer qualified to assume the nature of the vital fluid, through the intermeditation of a wonderful change, which
the

the structure of animal bodies only is capable of effectuating.

HENCE the unconcocted juices pass into the ulterior system of vessels, and distribute themselves in a crude state all over the body, being not sent forward with a sufficiently propulsive force, by default of the flaccidity and weakened power of the containing vessels; so that such conjugal militants as have been overzealous to distinguish themselves by too often repeated efforts in the service of their beloved wives, occasion their mass of blood, and other humours, to become obnoxious to the variously vitiated alterations to which, by their nature, they are exposed; such as to stagnate, to putrefy,

to

to cause disruptions, and to forsake their wonted course; while at the same time the viscera being impeded in the operation of duly preparing, elaborating, and distributing an wholesome chyle, the encreased blood grows more dense and fizy, through the grossness and glutinous tendency of the other humours, occasioned by a too frequent dissipation of the more fluid particles.

FROM this source, and none other, are we to derive the causes of those indigestions, flatulencies and hardness of the bowels, as well as the causes of the dropsy, of internally concealed ulcers, of the stone, of the gout, of the palsy, and of a thousand other incurable maladies, by whose murderous

derous agency most husbands who had laid it down to themselves as a duty to be ever obliging to, and in fond union with, their better halves, have perished the spontaneously devoted martyrs to conjugal affection, long before they had approached even to the neighbourhood of old age.

L

S E C T.

S E C T. X.

O N P L E A S U R E.

BY this time it must appear, that in affairs of truly great importance, the conjugal life places a lettered man in a more disagreeable and perplexed situation than batchelors are; because it increases motives of disquietude to him, and thereby renders him less happy than the latter. Nor are we to believe it to be of more advantage
to

to him in the pleasurable entertainments of life, and joyous parties calculated for exhilarating the mind; so far from it, that consonantly with what has hitherto been advanced in a clear and concise manner, sage husbands in general are, of all other men, the least qualified to relish and enjoy the elegance of a refined luxury, whether through the dim medium of learning and meditation, or of not knowing how to snatch happiness from the springing desires which every day in succession brings along with it.

SUCH, for instance, are excursions to beautiful villas in the country, or to a neighbouring city for the enjoyment of some public diversion there, or for the sake of conversing with amiable persons, celebrated for good com-

panionship, in what we call free meetings, and on which account frequent presents ought to be made to one's chosen friends. There should always appear a certain degree of magnificence at our table, in our dresses, and in the furniture of our house, for which curiosities should be purchased where-ever they are met with, because every body is now most fond and desirous of them. Finally, an agreeable and friendly intercourse ought to be kept up between one sex and the other; which indeed requires the concomitance of money, liberty, ease, tranquillity, with both mental and bodily vigour, of all which requisites we have above proved that learned husbands are but rarely possessed.

LET

LET it be remembered, that the friendships of wives in general are much colder to their consorts, about whom they grow very indifferent; because on one hand they perceive their looks to be alienated from conjugal affection to business, and always occupied by every thing else; while, on the other, the husbands look upon their spouses with a provoking and affrontful indifference, as if declaratory of having lost by restrictive matrimony, their inwardly acknowledged title and right to universal enjoyment; of which unconfin'd privilege those mortals who have not submitted to the legal yoke, are so boastfully vain.

ADD to these causes another, which is, that many men, whose acquaintance would be a valuable acquisition, do not chuse to commence any friendly intercourse with married men, on account of that jealous disposition which rages in most wives, of solely possessing and governing their husbands inclinations according to their own whim and caprice; wherefore they soon conceive a dislike to, and abhorrence for any friends he may chuse to have: and the more so, if they are men of honour and truth: because they can find no hopes of prevailing upon such visitors to enter into any schemes against a husband's welfare and quiet. Such connections therefore are not at all for the purpose of wives, too generally prone

to infidelity, and a strong inclination of granting favours to those gentlemen they are wont to be frequently with *.

THESE reasons are sufficient to deter men of worth and abilities, who, conformably to the dictates of honour and probity, detest nothing so much as to bring shame, disgrace, and unhappiness, into another's family, from entering into any close connection with married gentlemen of their acquaintance. Now, the being exposed to such a deprivation,

* Our readers, male and female, are once more desired to remember, that the original author of this work was an Italian, and that it in no shape regards British husbands, wives, friends, or acquaintances.

must be grating, and a very sensible mortification to a philosophical, thinking, and literary mind.

MERE superficial men, with all those on their level, he chuses not to adopt into the number of his friends, but keeps them aloof, and at the polite distance of simple acquaintances, because he can derive no advantage or pleasure from their conversation; whence it comes to pass, that if his wife be young, beautiful, prudent, and chaste, as we are to suppose her for our argument-sake, then he incurs the odious denomination of a jealous husband; and his fellow-citizens conceiving an unfavourable idea of his feelings, compare him to the watchful dragon of the fable, who
would

would not permit any body to enter into the delightful garden of the Hesperides.

IF the wife too should be desirous, as most wives are, of pleasing, and of liberally granting those favours with which she perceives her husband is satiated, while others appear so ardently solicitous for attaining them, and if she make a bad use of his gentleness to, as well as of his confidence in, her; then he becomes, altho' through no fault of his, an undeserving object of ridicule.

FROM that event he neglects the ever laudable desire in noble minds of being esteemed by one's fellow-citizens and acquaintance; for personal esteem must be the basis of real friend-

friendship, because where the former is not, the latter can never be; and hence he feels himself eminently wretched.

NOR is the situation of a man thus abused less an object of compassion to a generous mind, when he suffers himself to be imposingly environed by a number of silly and contemptible flatterers, who pretend to be his friends, although in the chusing of them he had no manner of share, that task having been all his good lady's work. In the conversation of such uninformed bipeds, as well as in their efforts of civility, he, as being a literary and thinking man, can find no sort of pleasure. While he is pestered by such vermin, all his former learned and vir-
1
tuous

tuous friends, being of a quite different turn of mind, seldom fail of becoming odious to an imperious and tyrannizing wife; therefore they keep their distance, nor chuse to figure in, or mix with so contemptible a groupe.

SECT.

S E C T. XI.

The CONCLUSION.

IT is now manifest beyond all doubt, from the arguments we have hitherto made use of, that fruition in the matrimonial state is not altogether so enrapturing as otherwise, although more easily to be come at; and can be more tranquilly pursued. Perhaps that is the very reason for its being weakened in some degree. But the new alliances, affinities,

ties, and relationships, that are either contracted with or derivable from it, must be productive of much anxiety and displeasure to a married man, because his fortune thenceforward becomes narrower in regard to himself, that he may provide suitably for the various exigencies of his family, which soon become so many obstacles to, and frequent interruptions of, a studious life, as well as bars to all great undertakings, or pleasurable pursuits; whereby health is impaired, diseases are brought on, and the intended duration of life by nature is made shorter thro' the dint of tacitly undermining perplexities.

CAN it then appear surprising to us, that so many men of distinguished abilities, and learned fame, have
kept

kept their necks free from the conubial yoke, however alluring the proposed lady's fortune might have been, and notwithstanding any privilege that either the customs or the laws may have annexed to this condition of life, in many well-instituted governments.

YET such philosophical recusants, to give their hand in wedlock, do not think themselves, by so doing, any way criminal in regard to society, no not in the least; and for this very good reason; because they are so very few in number. Wherefore they resign over to the unthinking and the unlettered multitude, the laborious drudgery, reputation, and honour of continuing families, into which human kind has been poli-

politically divided for the better formation of artificial society.

BUT now, to conclude, may it not from all that has been premised be safely asserted, and without incurring the charge of having advanced an absurdity, That a man of learning and prudence, who has but a circumscribed and middling fortune, will prove much happier, if he betake himself to a single, free, and unencumbered life, rather than chuse to be involved in the straits, the difficulties, and a thousand perplexing consequences of inconsiderately venturing upon matrimony, altho' the chosen spouse were one of the best of women. Therefore all who are capable of making a just estimation of persons and things, (it is now
ima-

imagined) will pronounce that an answer in the negative ought to be given in general to this very critical question——*Is marriage fit for literary men?*

F I N I S.





A-L⁸

xv [1] 164 pp.

Accession no.

17440

Author

Cocchi, A.

The grand question.

1769.

Call no.

18th Cent

AM

